

A  
COMMUNION  
OFFICE,

Taken partly from

*Primitive Liturgies,*

And partly from the First

ENGLISH REFORMED

*Common-Prayer-Book:*

TOGETHER WITH

OFFICES

FOR

CONFIRMATION,

AND THE

Visitation of the Sick.

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L O N D O N :

Printed for J. SMITH in the Strand. MDCCXVIII.

65/10

OFFICE

Taken partly from

Primitive Languages

And partly from the Tull

ENGLISH REFORMED

Common Book



TOGETHER WITH

OFFICES

FOR

CONFIRMATION

AND THE

Vindication of the Sick

By

J. G. W. O. N. E.

Printed for J. Smith in the Strand 1802

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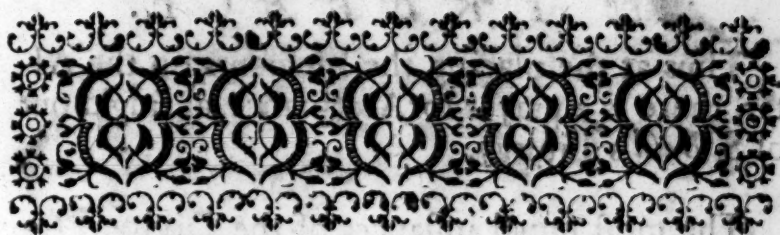


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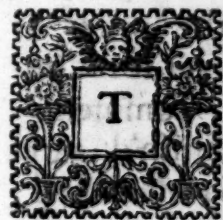


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# THE P R E F A C E.



THE Eucharistick Sacrifice being the most efficacious means for pardon and grace, ought to be perform'd with proportionable Care and Solemnity. And since the *New Testament* has given no Form for this Principal Part of the Christian Worship, the safest way is to be govern'd by the Practice of the Ancient Church: Those early times were best judges of Apostolical Precedent and Tradition, most exemplary in their lives, and most remarkably bless'd with the effusions of the Holy Spirit.

By this direction, as to substance and order, the following *Communion-Office* is drawn.

## The P R E F A C E.

Thus at the placing the Elements on the Altar, there is a prayer for Acceptance, abridg'd out of *S. Basil's* Liturgy.

The most signal instances of the Divine Providence and Bounty are likewise briefly recounted, as introductive to the Words of *Institution*. This recital is paraphrastically taken from *S. James's* Liturgy.

After the Words of *Institution*, the prayer of Oblation and Invocation is subjoin'd from the *Apostolical Constitutions*: These prayers are address'd for compleating the Sacrifice, and giving it the highest degree of Consecration.

The Prayer for the whole State of *Christ's Church* is much the same with that in the First Reform'd English Liturgy. But the order is changed, by putting it after the prayer for Consecration; For when the Sacrifice, commemorative of that upon the Cross, is finish'd, and God the Father propitiated by this Memorial; 'tis then the most proper time to declare the ends of the Oblation, and recommend the Church to the Divine protection.

The *Introits* or *Psalms*, which begin the Office, stand as they did in our First Reform'd Liturgy.

The Priest's pronouncing the Ten Commandments, with the peoples answer to each, are omitted for the reasons following:

*First,*



## The P R E F A C E.

*First*, The putting the Ten Commandments in the *Communion-Office* was not done by our First English *Reformers*, and is altogether modern and unprecedented.

*Secondly*, Our duty to God and our Neighbour, comprized in the Ten Commandments, is comprehensively explain'd in the Church-Catechism: The People therefore need only apply to this instruction; thus they will have a fuller notion for practice, than can be gain'd by a bare repetition of the Decalogue.

*Thirdly*, The keeping the Sabbath-Day holy is part of the *Mosaick* Institution, points upon *Saturday*, and is peculiar to the *Jewish* Dispensation: Since therefore the Fourth Commandment looks somewhat foreign to the Christian Religion, since it could not well have been singly omitted, 'tis thought fit to wave repeating the rest: And, instead of this particular rehearsal, to give the sum and substance of the whole in our Blessed Saviour's words, together with the peoples answer at the end of the Tenth.

The rest of the Office is the same with the *English* Liturgies, excepting that the Rubricks, for more direction and solemnity, are somewhat alter'd.

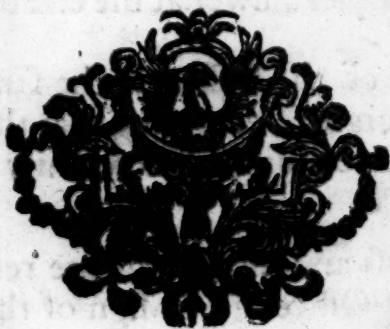
The Cross and the Chrism are restored in the *Confirmation-Office*. The sign of the cross is no less significant here, than in Baptism: It was so used in our First *Reform'd* Liturgy, and therefore there is no need of saying more about it.

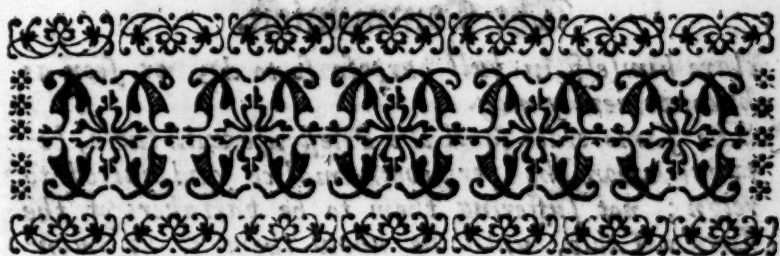
## The P R E F A C E.

And as for Chrism, it is an emblem of Spiritual Unction, of grace conferr'd by the Holy Ghost; and with this reference and allusion it has been practis'd by the Primitive and Universal Church.

The Anointing with Oil in the Office for the Sick is not only supported by Primitive practice, but commanded by the Apostle S. James. It is not here administred by way of *Extreme Unction*, but in order to recovery.

Upon the whole, here is nothing introduced without unexceptionable warrant; nothing of Late Beginning: Here is no application to Saints or Angels, no Worship of Images, no Praying the Dead out of *Purgatory*, no Adoration of the Consecrated Elements; nothing that supposes a Corporal Presence, either by *Trans- or Con- substantiation*: In short, nothing but what is Primitive and agreeable to Scripture, and practis'd by the best recommended and enlightned ages.





# THE O R D E R

F O R T H E

Adminiſtration of the LORD'S  
SUPPER OR HOLY COMMUNION.



¶ *VERY Priest ſhall take particular care not to admit any to the Holy Sacrament of the Eucharist, but thoſe whom he knows to be in the Communion of the Church, or elſe is certified thereof by ſufficient testimony. And to the end this order may be obſerved, ſo many as intend to be partakers of the Holy Communion, ſhall ſignify their names to the Priest at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbour by word or deed, ſo that the Congregation be thereby offended; the Priest having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented and amended his former wicked life, that the congregation may thereby be ſatisfied, which before was offended; and that he hath recompensed the parties to whom he hath done wrong, or at leaſt de-*

## The Communion.

clare himself in full purpose so to do, as soon as he conveniently may.

- ¶ The same order shall the Priest use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remaineth still in his frowardness and malice: the Priest in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Priest so repelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Bishop or the Ordinary of the place within fourteen days after at the farthest.

¶ The Altar at the Communion time having a fair white linen cloth upon it, shall stand at the East end of the Church or Chapel. And the Priest and People standing with their faces towards the Altar, shall say or sing (in the same manner as the psalms for the day are said or sung) for the Introit the psalm appointed for that day according to that translation which is in the Book of Common-Prayer.

- ¶ Note, that whenever in this Office the Priest is directed to turn to the Altar, or to stand or kneel before it, or with his face towards it, it is always meant that he should stand or kneel on the North-side thereof.

The Introits for every Sunday and Holy-day throughout the year.

	Sundays in Advent.	Psalm
I.	_____	I
II.	_____	120 III.

II.  
IV.  
Ch.  
S.  
S.  
The  
Sun  
Cir  
Epi

I.  
II.  
III.  
IV.  
V.  
VI.  
Sept  
Sex.  
Quin  
Ash

I.  
II.  
III.  
IV.  
V.  
Sun  
Good  
East  
East  
Mon  
Tues

I.



# The Communion.

Psalm

III.	—	—	—	—	4
IV.	—	—	—	—	5
Christmas-Day,	—	—	—	—	98
S. Stephen's Day,	—	—	—	—	52
S. John Evangelist,	—	—	—	—	11
The Innocents Day,	—	—	—	—	79
Sunday after Christmas-Day,	—	—	—	—	121
Circumcision,	—	—	—	—	122
Epiphany,	—	—	—	—	96

## Sundays after Epiphany.

I.	—	—	—	—	13
II.	—	—	—	—	14
III.	—	—	—	—	15
IV.	—	—	—	—	2
V.	—	—	—	—	20
VI.	—	—	—	—	30
Septuagesima,	—	—	—	—	23
Sexagesima,	—	—	—	—	24
Quinquagesima,	—	—	—	—	26
Ash-Wednesday,	—	—	—	—	6

## Sundays in Lent.

I.	—	—	—	—	32
II.	—	—	—	—	130
III.	—	—	—	—	43
IV.	—	—	—	—	46
V.	—	—	—	—	54
Sunday next before Easter,	—	—	—	—	61
Good-Friday,	—	—	—	—	22
Easter-Even,	—	—	—	—	88
Easter-Day,	—	—	—	—	16
Monday in Easter-week,	—	—	—	—	62
Tuesday in Easter-week,	—	—	—	—	113

## Sundays after Easter.

I.	—	—	—	—	182
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II

# The Communion.

	Psalm
<b>H.</b> _____	70
<b>III.</b> _____	75
<b>IV.</b> _____	83
<b>V.</b> _____	84
<i>Ascension-day,</i> _____	47
<i>Sunday after Ascension-day,</i> _____	93
<i>Whitsunday,</i> _____	33
<i>Monday in Whitsun-week,</i> _____	100
<i>Tuesday in Whitsun-week,</i> _____	101
<i>Trinity-Sunday,</i> _____	67

## Sundays after Trinity.

	Part I	119
<b>I.</b> <i>Blessed are, &amp;c.</i> _____	2	_____
<b>II.</b> <i>Wherewithal shall, &amp;c.</i> _____	3	_____
<b>III.</b> <i>O do well, &amp;c.</i> _____	4	_____
<b>IV.</b> <i>My soul cleaveth, &amp;c.</i> _____	5	_____
<b>V.</b> <i>Teach me, O Lord, &amp;c.</i> _____	6	_____
<b>VI.</b> <i>Let thy loving mercy, &amp;c.</i> _____	7	_____
<b>VII.</b> <i>O think upon thy servant, &amp;c.</i> _____	8	_____
<b>VIII.</b> <i>Thou art my portion, &amp;c.</i> _____	9	_____
<b>IX.</b> <i>O Lord, thou hast dealt, &amp;c.</i> _____	10	_____
<b>X.</b> <i>Thy hands have, &amp;c.</i> _____	11	_____
<b>XI.</b> <i>My soul hath longed, &amp;c.</i> _____	12	_____
<b>XII.</b> <i>O Lord, thy word, &amp;c.</i> _____	13	_____
<b>XIII.</b> <i>Lord, what love, &amp;c.</i> _____	14	_____
<b>XIV.</b> <i>Thy word is a lantern, &amp;c.</i> _____	15	_____
<b>XV.</b> <i>I hate them, &amp;c.</i> _____	16	_____
<b>XVI.</b> <i>I deal, &amp;c.</i> _____	17	_____
<b>XVII.</b> <i>Thy testimonies, &amp;c.</i> _____	18	_____
<b>XVIII.</b> <i>Righteous art thou, &amp;c.</i> _____	19	_____
<b>XIX.</b> <i>I call with, &amp;c.</i> _____	20	_____
<b>XX.</b> <i>O consider, &amp;c.</i> _____	21	_____
<b>XXI.</b> <i>Princes have, &amp;c.</i> _____	22	_____
<b>XXII.</b> <i>Let my complaint, &amp;c.</i> _____	124	_____
<b>XXIII.</b> _____	125	_____
<b>XXIV.</b> _____	127	_____
<b>XXV.</b> _____	_____	_____

## The Communion.

	Psalm
<i>S. Andrew's Day,</i>	129
<i>S. Thomas,</i>	128
<i>Conversion of S. Paul,</i>	138
<i>Purification of the Blessed Virgin Mary,</i>	134
<i>S. Matthias,</i>	140
<i>Annunciation of the Blessed Virgin,</i>	131
<i>S. Mark,</i>	141
<i>S. Philip and S. James,</i>	133
<i>S. Barnabas,</i>	142
<i>S. John Baptist,</i>	143
<i>S. Peter,</i>	144
<i>S. James,</i>	148
<i>S. Bartholomew,</i>	115
<i>S. Matthew,</i>	117
<i>S. Michael and all Angels,</i>	113
<i>S. Luke,</i>	137
<i>S. Simon and S. Jude,</i>	150
<i>All Saints,</i>	149

¶ *Note, that the Introit, Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not otherwise ordered.*

¶ *At the end of every Introit shall be said,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.*

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then the Priest shall turn to the People, and say,*

The Lord be with you.

*People.*

And with thy Spirit.

*Priest.*

Let us pray.

¶ *Then*

## The Communion.

¶ *Then the People shall kneel with their faces towards the Altar; and the Priest turning to it, and standing humbly before it, shall say,*

Lord, have mercy upon us.

*People.*

Christ, have mercy upon us.

*Priest.*

Lord, have mercy upon us.

¶ *Then the Priest shall say the Lord's Prayer, with the Collect following.*

**O**UR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Collect.*

**A**lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

¶ *Then shall the Priest turn him to the People, and say,*

**J**esus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. *S. Matth. xxii. 37, 38, 39, 40.*

*People.*

Lord, have mercy upon us, and write all thy laws in our hearts, we beseech thee.

*Priest.*



## The Communion.

Priest.

Let us pray.

¶ *Then the Priest shall turn to the Altar, and say one of these two Collects following for the King,*

**A**lmighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church ; and so rule the heart of thy chosen servant our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory ; and grant that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord ; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ Or.

**A**lmighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom ; We humbly beseech thee so to dispose and govern the heart of thy servant our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord, *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the People shall rise, and the Priest shall turn to the People, and read the Epistle, saying,*

The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of ——— beginning at the — Verse.

¶ And

## The Communion.

*¶ And the Epistle ended, he shall say,*

Here endeth the Epistle; or, Here endeth the portion of Scripture appointed for the Epistle.

*¶ Then shall he read the Gospel, saying,*

The Holy Gospel is written in the — Chapter of — beginning at the — Verse.

*¶ And then the People all standing up, shall say,*  
Glory be to thee, O Lord.

*¶ The Gospel ended, the Priest shall say,*  
Here endeth the Holy Gospel.

*¶ And the People shall answer,*  
Thanks be to thee, O Lord.

*¶ Then shall he sung or said the Creed following, the Priest and People standing with their faces towards the Altar, and saying,*

**I** Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost; the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

## The Communion.

phets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what Holy-days or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Priest or Deacon; nor by them any thing, but what is prescribed in the rules of this book, or enjoined by the Bishop or the Ordinary of the place.

¶ Then shall follow the Sermon or Homily.

¶ When the Priest giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following.

¶ Note, this Exhortation shall be read once in a month or oftner, according to the discretion of the Priest.

**D**early beloved, on ----- I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament. Which being so divine and comfortable a thing to them who receive

## The Communion.

ceive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God ; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that Holy Table.

The way and means thereto is : Firſt, to examine your lives and converſations by the rule of God's commandments ; and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction, according to the utmoſt of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive all others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwiſe the receiving of the Holy Communion doth nothing elſe but increaſe your condemnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime ; repent you of your ſins, or elſe come not to that Holy Table, leſt after the taking of that Holy Sacrament, the Devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the Holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience ; therefore if there be any of you, whoſe conſcience



## The Communion.

is troubled or grieved in any thing, and requireth comfort or counsel; let him come to me or to some other discreet and learned Priest, and confess and open his sin and grief, that of us (as of the Ministers of God) he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or in case the Priest shall see the People negligent to come to the Holy Communion, instead of the former he shall use this Exhortation.*

**D**Early beloved brethren, on ----- I intend by God's grace to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this Holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in

## The Communion.

the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready ; and according to mine office, I bid you in the Name of God, I call you in Christ's behalf ; I exhort you, as you love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation : so it is your duty to receive the Communion , in remembrance of the sacrifice of his death, as he himself hath commanded : Which if you shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lord's table, and separate from your brethren , who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind ; for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants standing with their faces towards the Altar, the Priest being turned to them shall say this Exhortation.*

¶ *In Cathedral Churches or other Places, where there is daily Communion, it shall be sufficient to read this Exhortation only on Sundays and Holy-days.*

**D**Early beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how S. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament ; (for then we Spiritually eat the Flesh of Christ, and drink his Blood ; then we dwell in Christ, and  
Christ

## The Communion.

Christ in us ; we are one with Christ, and Christ with us : so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink a judgment against ourselves, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those Holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained Holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion, the People kneeling with their faces towards the Altar.*

## The Communion.

**I**N process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord : and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering : but unto Cain and to his offering he had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart, ye shall take my offering. *Exod. xxv. 2.*

They shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you. *Deut. xvi. 16, 17.*

Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. *Psal. xli. 1.*

Give unto the Lord the glory due unto his name ; bring an offering, and come into his courts. *Psal. xcvi. 8.*

He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given, will he pay him again. *Prov. xix. 17.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth. vi. 19, 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven. *Matth. vii. 21.*

Who goeth a warfare any time at his own charges ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or, who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ? *1 Cor. ix. 11.*



## The Communion.

Do ye not know, that they which minister about holy things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a chearful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. *Gal. vi. 6, 7.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the Saints, and do minister. *Heb. vi. 10.*

To do good and to communicate forget not, for with such sacrifices God is well pleased. *Heb. xiii. 16.*

*¶ Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the devotions of the people there present, in a decent Basin provided for that purpose. And that no one may neglect to come to the Holy Communion, by reason of having but little to give, the person who collects the Offerings shall cover the Basin with a fair white linen cloth, so that neither he himself or any other may see or know what any particular person offers. And*

## The Communion.

when all have offered, he shall reverently bring the said Basin with the Oblations therein, and deliver it to the Priest, who shall humbly present and place it upon the Altar.

¶ Then shall the Priest take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion; laying the Bread in the Paten, or in some other decent thing prepared for that purpose; and putting the Wine into the Chalice, or else into some fair and convenient Cup prepared for that use, putting thereto in the view of the people a little pure and clean Water: And then setting both the Bread and the Cup upon the Altar, he shall turn to the People, and say,

Let us pray.

¶ Then the Priest shall turn to the Altar, and standing humbly before it, he shall say the Collect following.

O Almighty God, who hast created us, and placed us in this ministry by the power of thy Holy Spirit; may it please thee, O Lord, as we are ministers of the New Testament, and dispensers of thy holy mysteries, to receive us who are approaching thy Holy Altar, according to the multitude of thy mercies, that we may be worthy to Offer unto thee this reasonable and unbloody Sacrifice for our sins and the sins of the people. Receive it, O God, as a sweet smelling savour, and send down the grace of thy Holy Spirit upon us. And as thou didst accept this worship and service from thy Holy Apostles: so of thy goodness, O Lord, vouchsafe to receive these Offerings from the hands of us sinners, that being made worthy to minister at thy Holy Altar without blame, we may have the reward of good and faithful servants at that great and terrible day of account and just retribution; through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

¶ Then

## The Communion.

¶ *Then shall the Priest turn him to the People,  
and say,*  
The Lord be with you.

*Answer.*  
And with thy spirit.

*Priest.*  
Lift up your hearts.

*Answer.*  
We lift them up unto the Lord.

*Priest.*  
Let us give thanks unto our Lord God.

*Answer.*  
It is meet and right so to do.

¶ *Then shall the Priest turn him to the Altar,  
and say,*

IT is very meet, right, and our bounden duty,  
that we should at all times,  
and in all places, give thanks  
unto thee, O Lord, \* Holy Fa-  
ther, Almighty Everlasting God.

\* *These words [Ho-  
ly Father] must be  
omitted on Trinity  
Sunday.*

¶ *Here shall follow the proper Preface according to the  
time, if there be any specially appointed: or else  
immediately shall follow,*

Therefore with Angels and Archangels, and with  
all the company of heaven, we laud and magni-  
fy thy glorious name, evermore praising thee, and  
saying,

¶ *Here the People shall join with the Priest,  
and say,*

Holy, Holy, Holy, Lord God of hosts: Heaven  
and earth are full of thy glory: Hosanna in  
the highest: Blessed is he that cometh in the name  
of the Lord: Glory be to thee, O Lord most high.  
Amen.

## The Communion.

### Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

**B**Ecause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made Man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

**B**UT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

**T**Hrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six days after.

**T**Hrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon



## The Communion.

¶ Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall follow immediately,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying,

¶ Here the People shall join with the Priest, and say,

HOLY, HOLY, HOLY Lord God of hosts: heaven and earth are full of thy glory: Hosanna in the highest: Blessed is he that cometh in the name of the Lord: Glory be to thee, O Lord most high. Amen.

¶ Immediately after, the Priest shall say,

HOLINESS is thy nature and thy gift, O Eternal King; Holy is thine only begotten Son our Lord Jesus Christ, by whom thou hast made the worlds; Holy is thine Ever-blessed Spirit, who searcheth all things, even the depths of thine infinite perfection. Holy art thou, almighty and merciful God; thou createdst Man in thine own image, broughtest him into Paradise, and didst place him in a state of dignity and pleasure: And when he had lost his happiness by transgressing thy command, thou of thy goodness didst not abandon and despise him. Thy Providence was still continued, thy Law was given to revive the sense of his duty, thy Prophets were commissioned to reclaim and instruct him. And when the fulness of time was come, thou didst send thine only begotten Son to satisfy thy justice, to strengthen our nature, and renew thine image within us: For these glorious ends thine Eternal Word came

## The Communion.

came down from heaven, was incarnate by the Holy Ghost, born of the Blessed Virgin, conversed with mankind, and directed his life and miracles to our salvation: And when his hour was come to Offer the Propitiatory Sacrifice upon the Cross; when he, who had no sin himself, mercifully undertook to suffer death for our sins, in the

(a) *Here the Priest is to take the paten into his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hand upon all the bread.*

same night that he was betrayed (a) he took bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) **THIS IS MY BODY**, which is given for you, Do this in remembrance of me.

¶ *Here the People shall answer,*  
Amen.

¶ *Then shall the Priest say,*

(d) *Here he is to take the Cup into his hands:*

(e) *And here to lay his hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine and Water to be consecrated.*

it, in remembrance of me.

**L**ikewise after supper (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (e) **THIS IS MY BLOOD** of the New Testament, which is shed for you and for many for the remission of sins; Do this, as oft as ye shall drink

¶ *Here the People shall answer,*  
Amen.

¶ *Then shall the Priest say,*

**W**herefore, having in remembrance his passion, death, and resurrection from the dead; his ascension into heaven, and second coming with glory and great power to judge the quick and the dead, and to render to every man according to his works;

## The Communion.

we Offer to Thee, our King and our God, according to his holy Institution, this Bread and this Cup; giving thanks to thee through him, that thou hast vouchsafed us the honour to stand before thee, and to Sacrifice unto thee. And we beseech thee to look favourably on these thy Gifts, which are here set before thee, O thou self-sufficient God: And do thou Accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the passion of our Lord Jesus, upon this Sacrifice, that he may make this (f) Bread the Body of thy Christ, and this (g) Cup the Blood of thy Christ; that they who are partakers thereof, may be confirmed in godliness, may obtain remission of their sins, may be delivered from the devil and his snares, may be replenished with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life, Thou, O Lord Almighty, being reconciled unto them, through the merits and mediation of thy Son our Saviour Jesus Christ; who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

(f) Here the Priest shall lay his hand upon the Bread.

(g) And here upon every Vessel (be it Chalice or Flagon) in which there is any Wine and Water.

**A**lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to Accept these our Oblations, and to receive these our prayers, which we Offer unto thy Divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant, that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. We beseech thee also to save and

## The Communion.

and defend all Christian kings, princes, and governours; and especially thy servant our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. And to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially unto thy merciful goodness this congregation, which is here assembled in thy name to celebrate the commemoration of the most glorious death of thy Son. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory

*\* This is to be said  
when any desire the  
prayers of the congregation.*

life are in trouble, sorrow, need, sickness, or any other adversity; [*\* especially those for whom our prayers are desired.*] And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and vertue declared in all thy Saints from the beginning of the world; and particularly in the glorious and ever-blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, Martyrs, and Confessors; whose examples, O Lord, and steadfastness in thy faith and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all thy servants, who are departed hence from us with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of the general resurrection, we and all they who are of the mystical Body of thy Son, may all together be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.



## The Communion.

world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ *Then the Priest shall say the Lord's Prayer, the People repeating after him every petition.*

O UR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Priest turn to the People, and say,*

The peace of the Lord be always with you.

*Answer.*

And with thy spirit.

*Priest.*

C Hrist, our Paschal Lamb, is offered up for us, once for all, when he bare our sins in his body upon the Cross; for he is the very Lamb of God, that taketh away the sins of the world: Wherefore let us keep a joyful and holy feast unto the Lord.

¶ *Then the Priest shall say to all those that come to receive the Holy Communion,*

Y E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then*

## The Communion.

¶ *Then shall this general Confession be made by the Priest and People, both he and they kneeling humbly upon their knees with their faces towards the Altar, and saying,*

**A** Almighty God, -Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the Honour and Glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

**A** Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest also say,*

**H**ear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel, and are heavy laden, and I will refresh you. *S. Matth. xi. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John iii. 16.*

Hea

## The Communion.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. John ii. 1, 2.

¶ *Then the Priest shall say to the People,*

*Let us Pray.*

¶ *Then shall the Priest, turning him to the Altar, kneel down, and say in the name of all them that shall receive the Communion, this prayer following.*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table; but thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him and he in us. Amen.

¶ *Then shall the Bishop if he be present, or else the Priest that officiateth, kneel down and receive the Communion in both kinds himself, and then proceed to deliver the same to other Bishops, Priests, and Deacons in like manner, if any be there present; and after that to the People also in order into their hands, all meekly kneeling.*

¶ *And when he delivereth the Sacrament of the Body of Christ to any one, he shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

¶ *Here the Person receiving shall say,*  
**Amen.**

¶ *And*

## The Communion.

¶ And the Priest or Deacon that delivereth the Sacrament of the Blood of Christ to any one, shall say,

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ Here the Person receiving shall say,

Amen.

¶ Note, when the Priest receiveth the Communion himself, he shall say aloud the same words which he doth when he delivereth it to any one, excepting that instead of thee he shall say me, and instead of thy he shall say my.

¶ If there be a Deacon or other Priest, then shall he follow with the Chalice: And as the Priest ministrETH the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood in form before written.

¶ When all have communicated, the Priest shall return to the Altar, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then the Priest shall turn to the People, and say,  
The Lord be with you.

People.

And with thy spirit.

Priest.

Let us pray.

¶ Then the Priest shall turn to the Altar; and standing before it, he shall say the following Collect of Thanksgiving.

**A** Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with



## The Communion.

with the Spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung by the Priest and People, Gloria in excelsis in English, as followeth.*

**G**LORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall turn to the People, and let them depart with this Blessing.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ  
C our

## The Communion.

our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said, when there is no Communion, every such day one or more ; and the same may be said also as often as occasion shall serve, after the Collects of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Priest.*

**A** Ssist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G** Rant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord *Amen.*

**P** Revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

**A** Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our igno-

## The Communion.

ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

**A** Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name ; We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee ; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ *After the Sermon or Homily is ended : or if there be no Sermon or Homily, after the Nicene Creed is ended ; if there be no Communion, the Priest shall turn to the People, and say, Let us pray. And then turning to the Altar, he shall stand before it, and say one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Holy Communion, except two persons at the least communicate with the Priest.*

¶ *And every Priest shall either administer or receive the Holy Communion every Festival, that is, every Sunday and Holy-day, except he cannot get two Persons to communicate with him, or except he be hindred by sickness or some other urgent cause.*

¶ *And every Priest shall inform the People of the Advantage and Necessity of receiving the Holy Communion frequently : He shall likewise exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory. For he shall instruct them, that provided they frequent the Holy Communion, their Offering will be accepted by God, tho' it be never so little, if it be given according to their abilities with a chearful and devout heart.*

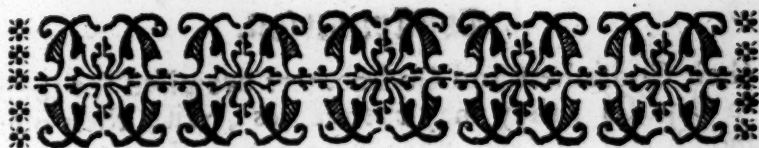
## The Communion.

- ¶ And to take away all occasion of dissension and superstition, it shall suffice that the Bread be such as is usual to be eaten, but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ If there be any persons who through sickness or any other urgent cause are under a necessity of communicating at their houses, then the Priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. And if after that, or if, when none are to communicate at their houses, any of the consecrated Elements remain, then it shall not be carried out of the Church; but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same.
- ¶ The Money given at the Offertory being solemnly devoted to God, the Priest shall take so much out of it as will defray the charge of the Bread and Wine; and the remainder he shall keep or part of it, or dispose of it or part of it to pious or charitable uses, according to the discretion of the Bishop.

6 AP 58







THE  
O R D E R  
O F  
C O N F I R M A T I O N ,  
O R

Laying on of Hands upon those that  
are Baptized.



¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he, or some Priest appointed by him, shall read this Preface following.



O the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the ten Commandments, and can also answer to such other questions, as in the short Catechism are contained. Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what  
C 3  
their

## Confirmation.

their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

¶ *Then shall the Bishop say to those who are to be confirmed,*

**D**O ye here, in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

*The Bishop.*

Our help is in the Name of the Lord;

*Answer.*

Who hath made heaven and earth.

*Bishop.*

Blessed be the name of the Lord;

*Answer.*

Henceforth world without end.

*Bishop.*

The Lord be with you.

*Answer.*

And with thy spirit.

*Bishop.*

Let us pray.

¶ *Here all shall kneel down, except the Bishop, who shall proceed, saying,*

**A**lmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and



## Confirmation.

and the Holy Ghost, and hast thereby given unto them forgiveness of all their sins ; Send down from heaven, we beseech thee, O Lord, thine Holy Ghost the Comforter upon them ; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them with the spirit of thy holy fear now and ever. Sign them, O Lord, and mark them to be thine for ever by the vertue of thy holy Cross and passion. Mercifully confirm and strengthen them with the inward unction of thy Holy Ghost unto everlasting life. *Amen.*

¶ *Then all of them kneeling in order before the Bishop, he shall anoint every one of them with the Chrism or Ointment, making the sign of the Cross upon their forehead, and saying,*

**N.** I sign thee with the sign of the Cross, I anoint thee with Holy Ointment,

¶ *Then the Bishop shall lay his hand upon the head of the Person he is confirming, and say,*

**A**ND I lay my hand upon thee : In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Bishop keeping his hand still upon the person's head, shall say,*

**D**Efend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thine everlasting kingdom. *Amen.*

¶ *And thus shall the Bishop do to every person that is to be confirmed, one after another ; and then he shall say,*

The peace of the Lord be always with you.

## Confirmation.

*Answer.*

And with thy spirit.

*Bishop.*

Let us pray.

¶ *And all kneeling down, except the Bishop, he shall say the Lord's Prayer and the two Collects following.*

**O**UR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**A**lmighty and everlasting God, who makest us both to will and to do those things, which are good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy Holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

**O** Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ *Then the Bishop shall bless them, saying thus,*

**T**H E blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

¶ *When*



## Confirmation.

¶ When any persons are confirmed, who were of riper years when they were baptized, and so answered for themselves; then the Preface at the beginning of this Office, and the Question which follows it, shall both be omitted; and the Bishop shall begin with, Our help is in the name of the Lord.

¶ And there shall none be admitted to the Holy Communion, until such time as he be confirmed.

¶ Before the Bishop begins the Office of Confirmation, he shall take some Chrism or Ointment; and putting it into a decent Vessel, he shall stand and consecrate it in manner and form following, unless he hath some by him already consecrated.

Bishop.

The Lord be with you.

Answer.

And with thy spirit.

Bishop.

Let us pray.

¶ And the People kneeling, the Bishop shall say,

O Lord of mercies, and Father of lights, from whom every good and perfect gift proceedeth; Send down, we beseech thee, thine Holy Spirit to sanctify this Ointment: And grant, that all those who after baptism shall be anointed therewith, may be cleansed and purified both in body and soul, be confirmed in godliness, and obtain the blessings of the Holy Ghost; who, with the Father and the Son, liveth and reigneth ever one God, world without end. Amen.

¶ Then the People shall stand up, and the Bishop shall proceed to the Office.

¶ The Matter of the Chrism or Ointment for Confirmation is sweet Oil of Olives, and precious Balsam commonly called Balm of Gilead.

T H E



T H E  
O R D E R  
F O R T H E  
V i s i t a t i o n o f t h e S i c k .



¶ *When any person is sick, notice shall immediately be given thereof to the Priest ; that the sick person may be visited, and receive the assistance of the Church, before his strength be too far spent.*

¶ *The Priest coming into the sick person's house, shall say,*

**P**EACE be to this house , and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say,*

**I**S any sick among you ? let him call for the Elders, *that is, the Priests* of the Church, and let them pray over him, anointing him with Oil in the name of the Lord : And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. *James*  
v. 14, 15.

¶ *Then shall the Priest exhort the sick person after this form, or other like.*

**D**early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever  
your

## Visitation of the Sick.

your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you ; whether it be to try your patience for the example of others , and that your faith may be found in the day of the Lord laudable, glorious, and honourable to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will ; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

*If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

**T**A K E therefore in good part the chastisement of the Lord : for (as Saint Paul saith) whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he, whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection to the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in Holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For  
he

## Visitation of the Sick.

he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God to remember the profession, which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous judge, by whom all must be judged without respect of persons; I require you to examine yourself and your state both towards God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you believe as a Christian should, or no.

¶ *Here the Priest shall rehearse the Articles of the Faith, saying thus,*

**D**OST thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate; was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead.

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*  
¶ All this I stedfastly believe.

¶ *Then*



## Visitation of the Sick.

Then (the company being withdrawn) the Priest shall examine the sick person, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask their forgiveness; and where he hath done wrong or injury to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts what he oweth, and what is owing to him, for the better discharging of his conscience, and the quieting of his Executors. But men should be often put in remembrance to take order for the settling of their temporal estates whilst they are in health.

¶ The Priest should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person make a special confession of his sins, the Priest assisting him by asking such questions as he shall think proper.

¶ The foregoing Exhortation and Examination need not be repeated every day, but only so often as the Priest shall see convenient.

¶ When this Examination and Confession are over, the company may come in again, and then the Priest shall kneel down, and say,

**R**emember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer.*

Spare us, good Lord.

*Priest.*

Lord, have mercy upon us.

*Answer.*

Christ, have mercy upon us.

*Priest.*

Lord, have mercy upon us.

Our

## Visitation of the Sick.

OUR Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*Priest.*

O Lord, save thy servant ;

*Answer.*

Who putteth *his* trust in thee.

*Priest.*

Send *him* help from thy holy place.

*Answer.*

And evermore mightily defend *him*.

*Priest.*

Let the enemy have no advantage of *him*.

*Answer.*

Nor the wicked approach to hurt *him*.

*Priest.*

Be unto *him*, O Lord, a strong tower,

*Answer.*

From the face of *his* enemy.

*Priest.*

O Lord, hear our prayers.

*Answer.*

And let our cry come unto thee.

¶ Then shall the Priest say the two Collects following.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.

H E A R us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength

## Visitation of the Sick.

strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory ; or else give *him* grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord, Amen.

¶ *Then the Priest shall stand up, and laying his hand upon the sick person's head, he shall absolve him (if he humbly and heartily desire it) after this sort. And the same form of Absolution shall be used in all private Confessions.*

¶ *If the sick person is visited constantly, Absolution is to be repeated no oftner, than as the Priest shall see just cause; and when it is omitted, the Priest shall then proceed directly to the Collect, which is next after this Absolution.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences : And by his Authority committed to me, I absolve thee from all thy sins : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Priest may use either the foregoing form of Absolution, or else that which is in the Office for the Holy Communion, according to his discretion.*

Priest.

Let us pray.

¶ *Then the Priest shall say the Collect following.*

O Most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more ; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon

## Visitation of the Sick.

pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness ; preserve and continue this sick member in the Unity of the Church ; consider *his* contrition, accept *his* tears, and assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit ; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say this Psalm ; but if the person visited be very sick, it may be omitted.*

*In te, Domine, speravi. Psal. lxxi.*

**I**N thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for ; thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not, when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.



## Visitatio of the Sick.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded, and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation ; for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

For sake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

*Priest.*

Glory be to the Father, and to the Son : and to the Holy Ghost.

*Answer.*

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *And the Priest shall add,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Priest turning him towards the sick person, shall say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey ; be now and evermore thy defence ; and make thee know and feel,  
D that

## Visitation of the Sick.

that there is no other name under heaven given to man, in whom and through whom thou mayst receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *Then the Priest shall take some sweet Oil of Olives ; and putting it in a decent Vessel, he shall stand and consecrate it according to the form following.*

O Almighty Lord God, who hast taught us by thy Holy Apostle Saint James to Anoint the sick with Oil, that they may attain their bodily health, and render thanks unto thee for the same ; look down, we beseech thee, and Bless and Sanctify this thy creature of Oil, the juice of the olive : Grant, that those who shall be anointed therewith, may be delivered from all pains, troubles, and diseases both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ thy Son ; who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *This Prayer of Benediction is not to be used again, until the consecrated Oil be all spent.*

¶ *Then shall the Priest anoint the sick person upon the forehead, making the sign of the Cross, and saying,*

AS with this visible Oil thy body outwardly is Anointed : So Almighty God our heavenly Father grant of his infinite goodness, that thy Soul inwardly may be Anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness : And vouchsafe of his great mercy, if it be his blessed will, to restore unto thee thy bodily health and strength to serve him ; and send thee release of all thy pains, troubles, and diseases both in body and mind. And howsoever his goodness (by his divine and unfearchable providence) shall dispose of thee, I his unworthy

Mini-

## Visitation of the Sick.

Minister and servant humbly beseech his Eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayst have perfect victory and triumph over the devil, sin, and death, through Jesus Christ our Lord; who by his death hath overcome the prince of death, and with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *The sick person shall be anointed as often as he desireth, at the discretion of the Priest.*

¶ *Then the Priest shall bless the sick person, saying,*  
**U**NTO God's gracious mercy and protection I commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

### ¶ *A Prayer for a sick Child.*

**O** Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant  
D 2 this,

## Visitation of the Sick.

this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and his pardon sealed in heaven, before *he* go hence and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy



## Visitation of the Sick.

thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

### *A Prayer for persons troubled in mind or in conscience.*

**O** Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy Holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

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THE

## Communion of the Sick.

**I**NASMUCH as all mortal men are subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing they may in case of sudden visitation have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him. And if the same day there be a Celebration of the Holy Communion in the Church, then shall the Priest reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve the sick person and so many as shall communicate with him. And after the open Communion ended in the Church, as soon as he conveniently may, he shall go and administer the same, first to those who are appointed to communicate with the sick, and last of all to the sick person himself. But before the Curate distributes the Holy Communion, after the Visitation-Office ended, he shall say, Ye that do truly and earnestly, &c. and so proceed according to the form before prescribed of administering the Holy Communion; excepting that instead of the Prayer of humble Access, We do

not

## Communion of the Sick.

not presume, &c. he shall say the following Prayer, standing.

**T**HESE thy servants do not presume to partake of thy Holy Table, O merciful Lord, trusting in their own righteousness, but in thy manifold and great mercies. They are not worthy so much as to gather up the crumbs under thy Table; but thou art the same Lord, whose property is always to have mercy. Grant them therefore, gracious Lord, so to eat the Flesh of thy Son Jesus Christ, and to drink his Blood, that their sinful bodies may be made clean by his Body, and their souls washed through his most precious Blood, and that they may evermore dwell in him and he in them. Amen.

¶ But if the day be not appointed for the open Communion in the Church, or if there be a necessity for the sick person to receive the Eucharist before the time of publick celebration; then upon convenient warning given, the Curate shall come and visit the sick person before noon. And having a convenient place in the sick man's house, with all things necessary so prepared that the Curate may reverently minister; after the Visitation-Office ended, he shall there celebrate the Holy Communion after the form and manner following.

Priest.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

Let us pray.

Lord, have mercy upon us.

Answer.

Christ, have mercy upon us.

Priest.

Lord, have mercy upon us.

¶ Then shall be said the Collect, Epistle, and Gospel, here following.

The Collect.

**A**lmighty, ever-living God, maker of mankind,  
who dost correct those whom thou dost love,  
and

## Communion of the Sick.

and chastisest every one whom thou dost receive ; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will ; and whenever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Heb. xii. 5.

**M**y Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth ; and scourgeth every son whom he receiveth.

*The Gospel.* S. John v. 24.

**V**erily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

¶ After which shall be said the Nicene Creed ; and then the Priest shall go directly to the Offertory, and so proceed according to the form before prescribed of administering the Holy Communion.

¶ At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after administer to them that are appointed to communicate with the sick, and last of all to the sick person.

¶ And if there be more sick persons, who are to receive the Holy Communion the same day that the Curate doth celebrate in any sick man's house ; then shall he there reserve so much of the Sacrament of the Body and Blood, as shall serve the other sick persons, and such as be appointed to communicate with them ; and shall immediately carry it, and administer it unto them, in the same manner as if he carried it directly from the Church, beginning with Ye that do truly and earnestly, &c.

¶ In cases of necessity, when none can be gotten to communicate with the sick in their houses, upon special request of the sick person, the Priest may only communicate with him.



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